友榮商





入製造業











拾五圓也

京城(阻山)完町

一祖 長 李 夏 榮 祖出高雅

受与中令般左記處所列事務所を 設置が立辯酸士業務の従事替 ※第十下月 ※第十下月 ※第十下月

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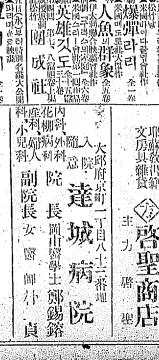
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院長 千葉響學士 孫 永 坻 外科内 科 **海 夕 路**院

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最新洋服裁斷書

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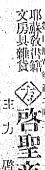
寫眞術速成教授







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리 자 람 順 의 <u>ئال</u>:

柳朱创

"Voice of The Twenty Million" THE DONG-A ILBO. OUI, KOREA, SATURDAY, DEC. 8th, 1923. THE NATIONAL IDEAL AS)
REVEALED IN KOREAN RELIGIONS. (Continued from Friday.) . . . fifty years after the appearance of

Chinde-kyo, another denomination was born under the name of Hunchi-kyo. It declares that its founder, / Kang Ching San by name, is God himself, taking temporatily the shape of man to introduce a rew reign of Trovidence

for the coming 5,000 years upon the earth instead of the old one that had lasted for 50, 000 years and came to an end by his advent.

It promises the perfect millification of all kinds of physical, mental and social diseases or maladies, establishing among men mutual love,

mperishable happiness absolutely devoid of

imperishable happiness absolutely devoid of haired, of lighting, of caste-dividing, especially of poverty and oppressions. All this they say, shall come to pass before long by means of a peculiar method of revolution political as well as economical. This sect is said to have over a million believers, the exact number of which is not attainable on account of its being as yet a secret sect. Desides, we may hard the property of the property minor when the property minor when the property minor that the property and the property are the property and t

be able to enumerate two or three more minor denominations whose doctrines are very much

akin to those mentioned above although far-less significant. Let this suffice for the time being,

deduce a conclusion as to what the national leals of this people are like so far as its

had been strong enough to destroy practically the whole military force of the well known Tang Tai Tsung, Emperor, of China, when in the zenith of his unrivalled power. Korean children show no interest in such bloody stories as might be frantically welcomed by the Japanese youngsters. Here lies perhaps one of the radical differences between these two peoples. We may be right in saying that the Korean is

unique among all the nations of the world as regards humanitarian, cosmopolitan dispositions.

All this may suggest what the national ideals of Korea are like and, at the same thic the course Korean history is going to take in the future: May the Korean people not turn out to be a "comer stone" in the

(下) 机印印族民基星数宗鲜胡

coming reconstruction of this world? 捌

Humane love, pencefulness or unrever d cosmopolitanism make the core of the Korean mind and heart. Korean history will prove it contains no story of blood-thirsty bat les exept on the defensive even when the people

religions are concerned.

三篇 史縣

古内謂《西

文章 ▼ △線 京龍永案担仁 波山鶯砂幌川 若形母母發發

與與山土防溪區 岩级级的被破坏

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完成計り最別がいい

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何處日不大學自佛者服實計以心是

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・」、小児川舎二十段四一種単つ登 い」と及り110早 · 然前中安心 條件の『智以天皇沈朝物の次三日 計入中以故是川樂の見しる心の好 從、五十錢、一回四四個別才有對。 天のなるいけ、定位を二十数二十 無色透明計中一並出 更明早五 貼社 **黎天堂**於 會 祖:

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大計以 且川法書孫付小包便 一一年代金鲁孫計の養田本師 一世代金鲁孫計の養田本師

火災呈東京木店と全焼計

剤頒布事業の従事計と 司全員無罪大阪支店の

振智大阪五〇八一八番 取 京 藥院支店 取 京 藥院支店

大阪市北資

極中報中間京 中間央京加山東 中間帝国山東 伊賀登季敦等

라호니다 其他国族当世族のとか母のの論と 統排出規構으로過度司法會被勢到

州所、七年、平西乃击、定日也五、 奇中光则位外包。其他上<u>熱服</u>。流行

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製藥者豆州日本第一의賣上色於以叶數年色不出計工世界第

三 刃 年 九 分 의 定 期 預 金 證書 呈 三 入 世 玉 의 社 債 む 喜 所 持 み 利殖의方法。三三八 貯金의方法。三

處豆開隨計八 非 ガモ 下記 詳細並及台中

堂의" 價種總

·時、利益・第3一割号積立から、社賃償還当基金の足さら、10-カー銀行本支店及全國六百有餘B銀行에서取扱等。一路時額面買入ぐ、로償還著 ・ 12月一日旦司一個年間据置、其後大正十五年十二月 十二月一日의二回에、前六個月分毫利札交換으로 in F

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が最高される。

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